The Church School Teacher

LUME XXVI APRIL 1957 Number 4

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

AGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOL. XXVI No. 4
APRIL 1957

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COVER PHOTO: *"The Secret of Sharing,"* by National Council of Churches.

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Published and printed monthly except during July and August by the Augustana Book Concern, 639 38th St., Rock Island, Ill., under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, $1.00 each. Single subscriptions, $1.25. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., at the special rate of postage provided in Par. 4, Sec. 538, P. L. & R., Act of February 28, 1925. PRINTED IN U. S. A.

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Just A Few Words

by LAEL H. WESTBERG

WE HAVE stimulating articles in this issue. I think you will enjoy them.

Take W. G. Montgomery's "Is the True-False Method Good Teaching?" Public school and church school teachers are divided on the value of the method. Dr. Montgomery is against the method. He writes from a rich background. Lecturer, editor of the magazine, SCHOOL SUPERVISION, a writer of more than 3,000 published articles, stories and features running in educational magazines as well as popular publications such as CORONET and standard works such as *Encyclopedia Britannica,* he turns his sights on one of the most misused methods of today.

New Trends

Then there is Verner T. Matson's article on new trends in Parish Education. You will wish to mull over that at length and let it start your imagination.

Frequently you have asked for a suggested list of audio-visuals "for a church just starting out." George Ammon's article is our answer. Rev. Ammon is the United Lutheran Church's Secretary of Audio-Visuals. He is also chairman of the Audio-Visual Section of the National Council of Churches. You can write us for specific information concerning "where to get."

Everything else in this issue is important, too. Believe me.

National Family Week

Our assistant editor just asked, "What do we have for the cover of the April issue?"

"The Hong Kong children," was my reply.

"Nothing for National Family Week?"

"The Hong Kong children—that's our Family Week cover."

And so it is. Take a good look at it. It is entitled "The Secret

of Sharing." Notice that the children are well fed. The reason for that is that they have had the benefit of American surplus milk. Children of Family Welfare Society's free school they are. Their little bodies are growing strong because of "the secret of sharing." This is the sort of thing, I am convinced, that we should be doing with our federal money. Much better than stockpiling bombs.

Indian Americans

There are families at home, however, that are not faring so well. Lately it has been revealed that we are abandoning our Indian families. Right in our own midst these families are starving and disintegrating. The Minneapolis Morning Tribune is publishing a series which will not let us rest until we have come to the Indian's rescue. As individuals and communities we must try to understand them and assist them. But we must direct our federal government to set machinery in motion to assist them on the entire front. It is a terrible thing that is happening to the Indians. Church school teachers would do well to get a copy of the magazine, THE CHRISTIAN CENTURY, for February 20 and read the article by D'Arcy McNickle, "It Is Almost Never Too Late." Write your senators and congressmen about our responsibility. Pray for our Indian brothers and sisters.

There ought to be much effort put on the observance of National Family Week this year. Our own families need the revitalization of the Word, love and understanding. But no family can isolate itself and grow spiritually. When we try it, we die on the vine. We lose our families when we try to keep them. We find them when we lose them for a sake that is Christ's.

The Heart Counts

Put hard work on National Family Week this year. Put the families of Hungary in it and the Middle East and Africa and China. And put the families of our Indian Americans in it, too. Your synod's Parish Education Office will give you information about the National Family Week posters, tracts, etc. But only you can put your heart in it. And it is the heart that counts.

From Your Director

by LAEL H. WESTBERG
Augustana Lutheran Church

IF YOU live in the Augustana Red River Valley or Minnesota Conference read carefully this first call for next fall's *Together for Christ and Youth* schools. What you do between now and then will spell success or failure for the program as far as your own congregation is concerned. Next all the *Together* schools move into the districts of your Conference.

What Is It?

What is the *Together for Christ and Youth* program? It is a cooperative undertaking of the Board of Youth Activities and the Board of Parish Education to help congregations meet one of their most distressing needs, the enlistment and the education of adult leaders of high school youth. How many times your pastor had asked someone to be a teacher of the high school Bible class! How often your pastor has collared somebody about being a counselor for the Hi League! And floored by the answer, "I'd do it, Pastor, but I don't know how." So the youth work goes begging and high school young people drop away from the church.

Youth's Needs

It isn't easy to help high school youth. They have reached the years when they feel the urge to break away—psychologically, that is—from their parents. In fact, they must break away psychologically if they are someday to be mature adults. This isn't a bad urge. It is the natural turn of the years. These are the years when youth need the understanding of parents and strong Christian counselors and teachers, if they are to grow into the maturity God desires for each person. These are the years when youth must be given opportunity to independently respond to God's grace through worship, fellowship, and service.

Two needs of parents and leaders of high school youth are there

fore central: 1. Parents must understand and permit this "weaning" process. 2. The church must not become so identified with the parents that the high school youth feels he must be weaned from the church as well as from his parents. To help the youth parents and leaders must assist them to mature so they can worship God on their own. To help parents and leaders of youth to help youth is the aim of the *Together* schools.

The first call to the congregations of Red River and Minnesota asks them to plan for the fall schools. Present Hi League counselors and high school Bible class teachers will be alerted. Additional teachers and counselors will be enlisted. Ask your pastor for details.

"The Most Wasted Hour"

SUNDAY school is not the week's most wasted hour, as the cover of *Life* magazine's February 11 issue suggests. Sunday school is the only place where many children learn about Jesus and His love. "Where two or three are gathered in my name, there am I in the midst of them," Jesus said. In Sunday schools all over the world children and adults are gathered together in Christ's name. They are being nurtured in the faith.

We can be grateful that the Sunday schools got such publicity from a national magazine. And we agree that much remains to be done to make Sunday school more effective. But we won't grant that Sunday school is time wasted. "The most wasted hour" was a remark of one adolescent boy.

Sunday school is an important hour of fellowship with God and Christians. In most instances it is packed with power and life. Let's make it increasingly effective.

—L. H. W.

Director's Column

by R. A. Vogeley
American Lutheran Church

IN EVERY respect the program and work of our American Lutheran Church is moving forward.

Vacation School Lessons

New vacation school material will be available for our congregations this summer. Additional training, available in our clinics, will help our teachers to achieve our goal, namely, "vacation schools for a purpose." In every way our new vacation school material augments our total program.

Bible Storytime Lessons

In the fall new lessons for the nursery and kindergarten departments will be available with the unusual resources of the Parent's Manual. At times we have said that parental co-operation, such as possible when parents attend the parents' class and follow the daily suggestions for discussing and applying these lessons, doubles the effectiveness of our Christian education program. Certain findings indicate that it generally trebles the effectiveness.

Art Work

The nursery cards in full color will carry very simplified drawings suited to the abilities of two - or three-year-old children. These paintings show the same Christ throughout the series. Other Biblical characters will also be readily identified. Mrs. Stryker Ingerman, whose work has appeared in the *Christmas Annual,* has prepared fine art work for the nursery cards.

The kindergarten folder will also have full color pictures adapted to the abilities of the four - and five-year-old children. Mr. Gustav Krollmann, another contributor to the *Christmas Annual,* has provided the entire set of fifty-two color paintings for the first year of the kindergarten leaflet.

Sixteen pictures have been selected from the nursery cards and sixteen from the kindergarten leaflets to form a teaching picture packet for each age group.

One of the unique features of the new "Bible Storytime Series" is the close relationship of the cover art in the kindergarten leaflets with the illustrations on the other pages. Mr. Arthur F. Schminke, the illustrator, has endeavored to keep the identity of the Biblical characters in harmony with the page one pictures. Mr. Schminke shows an unusual gift in

seeing the heart of the story from the child's point of view.

Complete guides on the use of this material will be provided at all of our church workers' institutes this summer.

"Adventure with Christ"

As a result of action at the Church Convention and after consulting with various leaders in the church and the Manpower Commission, the Board of Parish Education is planning a special course for use in our weekday program in the fall of 1957. This course, which highlights Christian vocations, will be called "Adventure with Christ." Some thirty persons have already contributed to the lessons and the activities being planned for this important innovation.

A strong promotional program is being planned to develop our Junior Lutheran program throughout the Church. The new course will be prepared as attractively as possible as will other resources to make the Junior Lutheran program attractive and challenging.

American Uniform Evaluation

The Board of Parish Education endeavors to reflect the reactions and expressed needs of our congregations in preparing the best possible material for use in our schools. We are continuing the evaluation of the American Uniform Sunday school lessons. We earnestly invite any reader to send any comments, criticisms, or suggestions regarding the lessons in Year I of the series. We will compile all evaluation reports in order to plan for the necessary and desired revisions which will be evident in the fall of 1959.

Church Workers' Institutes

Now is the time to complete your definite plans for sending prospective or experienced teachers to our church workers' institutes. Last month's issue gave general information about the courses. This month we give specific information about the dates:

Regina, Sask., Canada
April 21-24, 1957
Winnipeg, Man., Canada
April 25-28, 1957
Seguin, Texas
June 16-21, 1957
Columbus, Ohio
June 23-28, 1957
Bloomington, Ill.
July 1-5, 1957
Blair, Nebraska
July 7-12, 1957
Clintonville, Wis.
July 14-19, 1957
Ellensburg, Wash.
July 21-26, 1957
Jamestown, N. Dak.
July 21-26, 1957
Onamia, Minn.
July 28-August 2, 1957
West Covina, Calif.
July 28-August 2, 1957

Building a Basic Audio-Visual Library

by George B. Ammon

THE problem of purchasing better audio-visual aids for the church library has become somewhat baffling to many congregational leaders.

There are three questions which need to be asked before we buy any audio-visual instructional materials:

1) What is the basic purpose for which we use audio-visual materials? Is it entertainment, or education? Is it "filler" or does it become an integral part of the learning experience?

2) Do we have an adequate *budget* for getting films, filmstrips, slides, recordings, maps, feltboard, etc., for enriching recurring curriculum needs? Or is it "hit or miss" as far as money is concerned?

3) Which are *the best basic* audio-visual materials available for our purposes, and our budget?

The selections below do not include any film rentals, which in any given year could amount to a sizable "call" on any audio-visual budget. Nor do they include any non-projected materials such as maps, good flat or "resource" pictures; raw materials for charts, diagrams, posters and bulletin boards; material for belt board; turnover charts and a good many other "easy-to-make" visuals. These materials are exceedingly valuable and need to be used by the individual teacher as he discovers their utility and relevance and also that they are generally quite inexpensive!

The selected filmstrips and recordings below are "packaged" audio-visuals, ready-made and fairly easy to present, but not always so easy to properly utilize. A word of caution needs to be sounded at this point—don't expect the audio-visual to do all the work. You must also do a good job of preparing, "fitting the audio-visual" to your purposes, providing a good climate for its reception, and making certain that it is a real "aid" to your work.

Rather widespread use of the

newer *audio*-aids in recordings has led to a need for help in selecting the best recordings for Christian education.

Here are some good filmstrips and recordings for several age-levels which are basic for the ongoing work of a typical Lutheran church today. The cost of this first group runs about $100.00.

Nursery and Kindergarten:

In Joyous Song—(24 songs and hymns on 78 rpm records. For Nursery through Junior level) $5.00
Songs for Our Littlest Ones $3.60
Songs for Children Under Six ..$3.95
Songs for Children 4-5 .....$3.95
(The above 3 records are 7", 78 rpm recordings with many new songs)

Primary:

The Children Visit Jesus $4.00
The Feast of Lights with Jesus .$5.00
Thanksgiving with Jesus $4.00
(The Feast of Tabernacles)
Sunday Around the World $5.00
(Varied kinds of worship, offerings, buildings, teaching procedures and other Sunday experiences around the world)
To Everything a Season $10.00
(The renewal of spring, a sound filmstrip)
Songs for Children 6-8 .....$3.95
(78 rpm record)

Junior:

Life of Christ—Part 1 .....$5.00
Life of Christ—Part 2 .....$5.00
(Contemporary art by Jacques Barosin)
Life of Paul $5.00
Palestine in Jesus' Day $5.00
(Part 1)
Palestine in Jesus' Day $5.00
(Part 2)

Intermediates and Older:

The Bible Through the Centuries $5.00
Christian Symbols $10.00
Our Old Testament Heritage ..$5.00
The Church in New Testament Times $5.00
Martin Luther $5.00
(Filmstrip from the film of the same name)
Martin Luther $5.00
(Recording from the "Martin Luther" film including excerpts from the sound track on one side and commentary for the above filmstrip on the "flip side.")

Suppose you have $100 more to spend on your basic a-v library. Buy the above audio-visuals plus these:

Primary:

Living in Bible Times Series ..$25.00
Titles include:
School in Capernaum $6.00
At Home in Nazareth $6.00
Sabbath in Capernaum $6.00
Market Day in Galilee $6.00
A Trip from Nazareth to Jerusalem $6.00

Junior:

Christmas Around the World ..$10.00
(With LP recording)
The Resurrection Story $5.00
The Meaning of Christmas-Series
(With LP recording) $27.00
The following are the individual titles:
"The World that Needed Jesus"
"The Enrollment at Bethlehem"
"The Shepherds out in the Field"
"The Good News" (Each filmstrip without records, sells at $6.00

Intermediates and Older:

The Sad Church and the Glad Church (Stewardship) $10.00
Discovering Hidden Treasures ..$6.50
(The Dead Sea Scrolls)
Greatness $5.00
(Selfless Christian living)
I Found a New World $10.00
(Overseas mission work)

For $300.00

If you had still another $100 to spend on filmstrips, I think you might buy some of the fine studies on the Old Testament by Alexark and Norsim. Although not going beyond the "story" approach, they are valuable for study situations where enrichment of the story through picturization is called for.

Here are some of their titles:

Abraham $6.50
Isaac and Jacob 6.50
Jacob and Joseph 6.50
Joseph—Part 1 ..... 7.50
Joseph—Part 2 ..... 7.50
The Story of the Exodus 7.50
Moses—Part 1 ..... 7.50
Moses—Part 2 ..... 7.50
The Story of Ruth 7.50
The Story of Esther 7.50
Elijah and Elisha 7.50
Isaiah 7.50
Jeremiah 7.50
Ezekiel and Jonah 7.50

To enrich your total program with on-going guidance you should also plan to spend some of your audio-visual dollars for membership in the Visual Education Fellowship. For $12.00 you receive these valuable aids:

The Audio-Visual Resource Guide (3rd Edition) which lists approximately 1,500 titles of audio-visuals, evaluated and classified according to basic objectives for Christian eduction; quarterly Newsletters to keep you abreast of the newest audio-visual developments and techniques; a filmstrip "Let Them See" which gives specific help to the person or committee responsible for using audio-visuals; a basic manual "Using Audio-Visuals in the Church"; and ten Evaluations Bulletins released throughout the year which help to keep your Audio-Visual Resource Guide up-to-date.

A Brief Survey of Old Testament Thought

by Carl A. Anderson

► **Fourth in a Series**

WHEN Isaiah saw in a vision "the Lord sitting upon a throne, high and lifted up," and His train filling the temple, he heard the seraphim calling one to another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory." (Is. 6:1-3). Perhaps you have often wondered what this declaration means. Because we have become accustomed to think that the word "holy" means someone or something "spiritually whole; of unimpaired innocence, or proved virtue" (Webster), you may have concluded that the above declaration affirms the perfection, complete righteousness of God. It undoubtedly does mean this, but it is not the primary meaning. The prophet tells us that he was completely overawed by what he heard and saw because he actually saw the "King, the Lord of hosts." He became intensely conscious of his sins and the sins of his people because he was in the very presence of God. It was not so much the feeling that he was in the presence of one who is absolutely perfect, righteous, and just. Rather it was the fact that he was in the presence of the Creator, the Lord of the Universe, God.

There are not many words expressing a religious concept in the Old Testament that are used more frequently than the words "holy" and "holiness." It is therefore a profitable study to examine the use of these words in order to obtain a general idea of what they mean. This will help us to appreciate in a better way the nature of our relationship to God as Christians.

The word "holy" is used in two general areas of thought. It is used in reference to God, and in reference to persons, places, and things. In the book of Leviticus we find the phrase, "for I the Lord your God am holy" (Lev. 19:2; 20:26; 21:8). In the Book of Isaiah is

Dr. Anderson is professor of Old Testament Language and Theology at Augustana Theological Seminary.

found the expression "the Holy One," or "the Holy One in Israel," always as a name for God. On the other hand we find such phrases as "holy ground" (Ex. 3:5), "my holy hill of Zion" (Ps. 2:6), "the holy place from the most holy" (Ex. 26:33), "holy garments" (Ex. 29:29), "holy heaven" (Ps. 20:6), "holy offering" and "holy gifts" (Ex. 28:38), etc. Referring to persons we find such phrases as "a people holy to the Lord" (Deut. 7:6), "a holy nation" (Ex. 19:6), "a holy man of God" (II K. 4:9), "holy ones" (Job 5:1; 15:15). Cf. also Num. 3:13. These are but a few examples chosen to illustrate the various connections in which the word "holy" is used.

The Basic Concept

Now let us try to discern what the basic concept expressed by this word is. In the language which the Hebrew people spoke the word from which "holy" and "holiness" is derived means "to separate" or "to set apart." The words "to sanctify" and "to consecrate" also come from the same word, thus indicating the idea of setting apart for a special purpose. When God is said to be holy it means that He is set apart, distinct, unique, One Who is wholly other. In other words, He is God in the absolute sense of the word. God is said to be holy when He manifests Himself as the Creator of the Universe, as the Eternal Judge, as the Redeemer of His people, or as the Sovereign ruler of the universe (Is. 40:25-31; 41:14-16; 43:3-7, 14-21; 45:11-13). When we read in Leviticus, "I the Lord your God am holy" it means, I the Lord your God am God indeed, implying that there is no other God. Cf. also Is. 45:21-25.

The Cornerstone

When God entered into covenant relationship with Israel the fundamental principle necessary for the preservation of this relationship was that He should be sanctified among His people. They should regard Him as holy. No other one, nor any other thing should become their god. The first commandment was the cornerstone of the covenantal structure of Israel's society (Ex. 20:1-6; Is. 29:23).

Sometimes the meaning of a word becomes more meaningful when we consider the word which means the exact opposite. In this case there is such a word, namely "profane." To profane means to make common. That which is profaned is no longer set apart for any special purpose but is put to common usage. Thus when the Hebrews worshipped other gods they profaned the Name of the Lord,

that is, they brought the Name of the Lord down to the level of other so-called gods where it could be exchanged for that of these other gods. Thus He was no longer set apart, distinctive, no longer regarded as the only One as He should be. He was no longer sanctified, kept holy, regarded as God. The first commandment was broken. By contrast compare Ps. 96:1-6.

God's Possession

When the word "holy" was used with reference to person or things it acquired a slightly different meaning. The idea of a separation or setting apart is still there, but it applies in another way since in this case it describes the created instead of the Creator. The separation has reference to setting apart from other things for God. That which was sanctified for God belonged to God. It became His possession. The Hebrew people were called "a holy nation" (Ex. 19:5-6) because through the establishment of the Covenant they became God's possession. The various furnishings of the Tabernacle and the Temple were called holy because they were set apart, consecrated, for the sole use of worshipping the Lord. The Levites and the priests were regarded holy because by divine decree (Num. 3) they were set apart from the rest of the tribes to minister before God. The prophets were regarded as holy men because they were the spokesmen of God who declared the message and the will of God to His people. These men were called by God, and they were under divine compulsion to proclaim the Word of God. Cf. Moses, Samuel, Elijah, Isaiah, Jeremiah, etc. They belonged to God in a very special way. This concept of belonging to God was a very prominent concept among the Hebrews. Its prominence received still further emphasis by the fact that God consistently addressed them as "my people" even when they had gone far astray. Thus the word "holy" means primarily a relationship.

"His Own"

It would appear from what has been stated so far that "holy" does not have an ethical or moral meaning. This is not true. It is the opinion of scholars that originally the word probably did not have an ethical meaning, but acquired such a meaning as time went on. As can be inferred from the above it is a covenant term in the Old Testament. Under the covenant God's people were called upon to express their faith in God by obedience to His will as expressed in the Commandments and the Law. Belonging to God meant just that. We may state it another way. The evi-

dence of belonging to God should manifest itself in becoming more and more like God in love, justice, and righteousness. But the acquisition of these godly virtues is contingent upon b e i n g in the covenantal *relationship*. Holiness is therefore a term which expresses primarily a relationship to God when it concerns persons or things. When it concerns God Himself it refers to His absolute divinity.

The concept of belonging to God is a very i m p o r t a n t one to the Christian. It should be recalled how Jesus stresses His concern for "His own" in the parable of the Good Shepherd, the parable of the Vine, and in His farewell address to His disciples. How significant are the words of Jesus concerning His own in His great intercessory prayer! In t h i s connection we should also remember Paul's words in his letter to the Romans 6:3-11, where he makes it c l e a r that all who are baptized should be included in the designation "His own." He also states quite clearly what according to the Old Testament concept of holiness s h o u l d constitute the Christian's holiness.

"Be still and know that I am God."—Ps. 46:10

In this humble sunny spot
From an earthen flowerpot,
Golden trumpet daffodils
Wakened on my windowsill!

Silence filled each lovely horn,
Yet upon this Easter morn
Jesus' message sweetly sending—
God is Love and Life unending!

by Elsie Lindgren

Current Thinking on Parish Education

by Verner T. Matson

CURRENT thinking on the subject of parish education may be variously described as "worried," "concerned," "desperate," "frantic," "realistic," "adventuresome," "brave," depending upon the point of view.

The encouraging thing about it is that thinking is being done. Too long we have been asleep with reference to the tragic inadequacy of our parish education programs. Fortunately there are stirrings that give promise of improvement. These stirrings have, however, a tremendous i n e r t i a and huge weight of impacted tradition to overcome before much progress can be made. Strangely, it is a modern rather than an ancient tradition that may prove to be the worst obstacle. The pattern of the last century is the one that is saddled upon us, and which has become "sacred."

The tradition that will take the most moving, it seems to the writer, is the one that it is heresy to suggest that our parish education need not be limited to Sunday. It is particularly at this point that current thinking on parish education is becoming "heretical." Parish education is overflowing the banks that have been built up around Sunday and is blasphemously spilling all over the week. It has flowed over into Saturday, and from there it has meandered its way to Friday, Thursday, Wednesday. Who knows, it may eventually threaten the sacred precincts of Monday as the day on which we forget all that we heard and learned on Sunday?

Why the stirrings? Why the thinking? Why don't we "let things be as they have been? We got along, didn't we?"

We got along, all right, but unfortunately not along very far. Current thinking on the part of the alert, both in our Lutheran fold and elsewhere, is impressively unanimous on this one point; namely, that our traditional parish education program as usually conducted is woefully inadequate and ineffective. Just today I read in *Life* magazine a description of the Sunday school hour as the "most wasted hour of the week." The description is credited to a fourteen-

Pastor Matson is a member of Augustana's Minnesota Commission of Parish Education. He is pastor of Bethel Church, Duluth, Minnesota.

year-old boy who irrevocably came to this conclusion. His pastor investigated and found that the description was altogether too true; and he has added his contribution to current thinking on parish education, *Life*—Feb. 11, 1957.

Make It Worth While

This particular current thinker urges with all that is in him an effort to make the Sunday school hour worth while. He is quite correct in so doing. The Sunday school is with us and without doubt will be for a long time; and we ought, for the sake of the priceless souls of our children, make the most of it. It is not without reason that children frequently get "fed up" on Sunday school; not least when they do there what they choose to do rather than what adults know should be done. Too often our Sunday schools are out of hand, run, if at all, by the children. "Irreverence, rowdyism, impudence" are not infrequent. Respect for God, for Christ, for the Church, and for Christian values is not created in such an atmosphere.

A rushed, cramped, frantic hour on Sunday morning with all kinds of interruptions may well be partly the reason. The frustration, annoyance, and despair of the teacher is communicated to the pupil, and pandemonium reigns.

For this reason much of the current thinking on parish education moves in the direction of taking pressure off Sunday morning and transferring a part or most of the parish education to week days, particularly Saturday.

The writer had occasion and the privilege to make a study of this whole question in preparation for a parish education convention held at Lake Geneva, Wis., last summer. The meeting was one of Augustana parish education leaders; but the study covered present day parish education efforts in several of our other Lutheran synods and churches as well.

The Saturday School

Particularly impressive to the writer was the use of the Saturday school in the Lutheran Church-Missouri Synod. If up to this point we have been doubtful that there are stirrings and moves in the direction of the use of week days for parish education, then listen to this: In this church body alone there were in 1955 no less than 708 congregations using the Saturday school, with an enrollment of 16,315 pupils. In other words, the Saturday school is not something that some screw-ball has hatched out of an unbalanced mind and promoted as a cure-all. It has been widely tested and tried, and comes highly recommended; not as a cure-all, nor as a substitute for other instruction, but as a splendid

supplement to other methods in use. Current thinking in parish education definitely includes the Saturday school.

Pioneers

Other Lutheran groups are doing considerable thinking and moving in the same direction. A notable instance in the Augustana Church is the school conducted at Gladstone, Mich., in the congregation of the Rev. Clifford Peterson. In that instance the parish education work of the parish is transferred quite wholly to week days, with use of Tuesday, Thursday, and Saturday, leaving Sunday free for proper emphasis on worship for young or old. The experiment has proved very successful. First Lutheran Church in Rockford, Ill., has pioneered in the Saturday school. A rural church in Canada has also adopted the Saturday school with good results. In the Evangelical Lutheran Church the writer found Saturday and week day schools at Walcott, North Dakota, and at Spring Grove, Minnesota. The report from Spring Grove was particularly enthusiastic. The above, although it by no means covers the use of the Saturday and week day school in our Lutheran churches, should be sufficient to show that it has been done and is being done increasingly.

Marcus T. Zill in "The Saturday School," an information bulletin on Christian education, published by the Board of Parish Education of the Lutheran Church-Missouri Synod, gives a fine summary of the advantages and opportunities of the Saturday school.

He lists the following:

1. It provides more time than any other agency except the parochial school (up to three hours weekly).

2. It provides time for religious instruction, choir work, projects and fellowship.

3. Often trained teachers can be secured because they are free on Saturday.

4. The pastor can teach, or at least be present, part of the time.

5. The Saturday school provides a natural extension of the vacation Bible school.

6. It supplements any and all other agencies of Christian education.

7. It offers good mission opportunities.

8. It does not interfere with other church or school activities.

9. It offers excellent opportunity for pre-confirmation instruction.

10. There are no similar agencies in other churches to compete with the Saturday school.

Among the studies made possible by the Saturday school Dr. Zill mentions the following: Christian Doctrine, Bible Study, Mission Study, Church History, Steward-

ship, Worship, Music. Our comment is that it would take a wizard indeed to get all that into the Sunday school hour. Dr. Zill assumes that a congregation using the Saturday school will continue to use the Sunday school as well.

This statement by Dr. Zill bears quoting: "For the sake of the Kingdom of Christ, for the sake of your congregation, for the sake of the souls of your children, for the sake of the unsaved souls of your community, we dare not overlook the Saturday school—a mighty potential for Christian education." We agree.

Some Objections

These evaluations and statements of Dr. Zill are strongly supported by evaluations received directly from the churches using the plan. Questionnaires sent out also asked for an enumeration of disadvantages. This list by comparison is certainly not impressive. The objections heard are mostly trivial, such as, "Our children don't have a morning to stay in bed," "The children must dress up each day," "All other children's friends go to church school on Sundays and they want to play with their friends." Transportation problems sometimes arise, but it is most doubtful that they are worse than on Sunday, when we often see the incongruous and shameful spectacle of parents and even Sunday school teachers hauling children away from the morning worship services and themselves being absent as a consequence.

The Family Pew

Current thinking on the part of many centers on this vital and pivotal question: "Does our parish education program result in adults that worship God?" In an alarming number of cases the answer must be "No." We can readily see why people are thinking and why thinking is frequently uneasy and disturbed. After all, the first commandment of God is, "Thou Shalt Worship the Lord Thy God and Him only Shalt Thou Serve." Are we teaching it? Is a badly controlled and conducted Sunday school actually and factually teaching children to do the opposite? Are we satisfied to give our children a smattering of religion and then send them forth without having taught them to worship God? Let us get the bulk of our instruction done during the week, and then on Sunday worship and teach our children to worship. The family pew is yet to be seriously tried in our generation.

Perhaps to make the thinking of this article a little more concrete to you we should let you see what a possible week day schedule looks like. The following is the schedule at Gladstone, Mich.:

Saturday

9:00-9:30 Youth Choir
9:30-10:30 Church School
Beginners—Parish House
Primary Department—Church Social Rooms
Junior Department—Sanctuary
9:30-10:00 Last Saturday in Month—Mission Program in each Department

Tuesday

4:00-4:45 Intermediate—7th Grade—Church School Lesson
4:45-5:30 Intermediate—7th Grade—Catechism

Thursday

4:00-4:45 Intermediate—8th Grade—Church School Lesson
4:45-5:30 Intermediate—8th Grade—Catechism

Second Thursday in Each Month

7:30-8:00 Teachers' Business Meeting
8:00-8:30 Bible Study
8:30-9:00 Training Class
9:00- Social Hour

Note the increased use that can be made of church facilities. Obviously the schedule can be modified to fit local circumstances. It is obvious, too, that the Sunday morning pressure is off, and effective instruction can take place.

Space prohibits going into detail concerning the Spring Grove, Minnesota, plan; but it is exciting to say the least. They have one full time and one part time teacher, with 478 children in attendance, grades one through twelve. Pastor Engebretson reports: "All grades one through six meet twice a week for fifty minutes. From seventh through twelfth, twice with thirty minute periods." What a glorious opportunity for a consecrated parish worker!

Dovetailing of parish education with multiple services is being tried by a number of churches. In Duluth, Minnesota, two churches, one Augustana and one E. L. C., conduct Sunday school for the younger children simultaneously with two morning worship services. Older children are instructed during an interval between the two services; it being intended that these children attend the first worship service. The pastors and others in these churches regard the plan as being at least a partial solution, while admitting the undesirability of having the younger children consistently absent from the worship services, and also admitting that it places a strain on the loyalty of teachers who teach during the first service to stay in church until the last worship service begins. A modification of this

plan, also used in Duluth, is to have a shortened worship service as a part of the Sunday school.

Some Minneapolis churches run several Sunday schools and services simultaneously. One pastor comments, "It has been a case of necessity," meaning thereby that the multitudes of children, coupled with limitations of space, have left them no other alternative.

The church elementary school is strongly advocated by what appears to be an increasing number of people. As is well known, the Lutheran Church-Missouri Synod has consistently conducted such schools. The new aspect is that a considerable number of others are doing so or studying the possibility.

Space forbids further elaboration of our subject. People are thinking. May constructive, venturesome, courageous thinking continue. May there also follow brave, Christian action.

Developing Leadership

by R. A. Vogeley

CHURCH school teachers and officers serve their Lord and their parish in an essential and demanding calling. Leadership is important in any human activity. No one can overestimate the importance of teachers to the school nor dare one underestimate that importance. "As the teachers—so the school" is a familiar and almost trite saying but it deserves to be said again and again. No school is better than its teachers.

Leadership Must Be Developed

Every pastor, superintendent, and education committee member should be deeply concerned about building a strong staff of teachers and officers. With our growing Sunday schools and with a need for more teachers every year we must begin to develop leaders not only for next fall but for the fall of 1959. We should also think of 1965. The actual number of leaders needed will vary from year to year in a local church. You can estimate, however, how many leaders you will need in the next five years. Consider the rate of growth you have experienced in your school and congregation. Consider your potential and growth in the future. It is very interesting to discover how many of your present leaders were on your staff five years ago. How did you secure them? How can you develop leadership? We begin at the very beginning and follow important steps.

Pray

The first step in building leadership is to pray to God for laborers.

See Matthew 9:37, 38. God has promised, among the helpers essential to the growth and development of the church, the teachers for its ministry of teaching. See Ephesians 4:11.

Leadership in the church school is just as much an answer to our prayers as are pastors and missionaries. Must we at times bow our heads in shame and confess that we have not the necessary leadership because we have not asked. Any program of developing leadership begins and continues with prayer.

Sow Seeds of Service

Willingness to serve in the teaching ministry or in any activity of the church flows from a Spirit-inspired love of the Lord and for those whom He has redeemed. Commitment to Christ and the proper understanding of our stewardship of life should lead to faithful Christian service. A willingness to serve in the teaching ministry should be one natural result of all preaching and teaching. The seeds of service can be sown even in the nursery or kindergarten classes. Include this important step in your program of developing leadership.

Stimulate Interest

Interest can be stimulated and nurtured through the regular church school lessons as they refer to forms of Christian service. Teachers should keep this in mind. The pastor can utilize his confirmation classes, Rally Day programs, Christian Education Week, and similar occasions to emphasize the importance of teaching and the need for consecrated leadership. Topics may be presented at the Brotherhood, W. M. F., or Luther League meetings. The importance of the teaching ministry of the church can be emphasized by such filmstrips as "The Great Adventure" and "The Growing Teacher." The congregation's present acknowledgment of the importance of teaching by any recognition given to the present teaching staff likewise tends to magnify the ministry of teaching.

Build a List of Potential Leaders

How can the names of potential leaders be secured? One way is by observation on the part of teachers, officers, and pastor. Teachers have an excellent opportunity of spotting potential talent. If they are alert to the need, they can very often estimate the aptitude of pupils in their classes who appear to have the necessary requirements. This should be done more and more systematically as the pupils approach adulthood. The pastor has special opportunities, both in his regular confirmation classes and especially in the adult membership class.

A more immediate source of

leadership is present in the Bible classes for young people and adults. If your school has a parents' class this is an unusually good source of securing new leadership. By their own study of the Bible in class, adults should grow in their knowledge and understanding of the Word.

Since the Lord has promised the church the essential workers, it may be necessary to study the entire membership roll in order to locate persons who are consecrated and who have the character, interest, and intelligence that appear to fit them to become leaders.

Occasionally it may become necessary to conduct a service canvass in a congregation. The showing of the sound filmstrip "Leads to Leadership" is a good way of expressing the purpose of such a canvass. A type of service registration card can be devised locally. Each member indicates his special areas of interest.

Contact Potential Leaders

After the pastor and parish education committee have discussed the qualifications of various potential leaders, some personal contacts must be made. The committee may arrange for a special meeting to which specific individuals are personally invited. At this meeting members of the education committee, the pastor, or the superintendent will explain the purpose of the meeting, indicate the need for leadership in the congregation and indicate the opportunities for training which the congregation provides for those who qualify for this privilege of serving in the ministry of teaching. The duties of leaders and teachers are explained, questions are answered, and the prospective teachers and leaders are given an opportunity to think about the responsibilities.

In some cases a committee may approach one individual and discuss the opportunity for leadership service with that person. In every situation the prospective leader should see that he is being asked by his congregation to render a Christian service both to his Lord and his congregation.

Provide Adequate Training Opportunities

By having regular leadership training courses a congregation can gradually build a reserve supply of teachers who are prepared to teach when a vacancy occurs. A regular preservice training course is an excellent way of preparing trained leadership. It may not be a simple matter to begin a full training program in your congregation, yet there is no other sure way of developing leadership. E s t a b l i s h your plans now. Pray, investigate, train, and challenge men and women to serve their Lord in the ministry of teaching.

Tommy Becomes A Kindergartner

by Marie Shupe

IT WAS promotion day in the Sunday church school! And Tommy was very unhappy about it.

On the previous Sunday the nursery teacher had told her class that some of them were now old enough to go to the kindergarten class. Those who were four years old, she explained, would go to a new class next Sunday.

Tommy knew he was four years old. Hadn't he just had a birthday? He had counted the candles on his cake—one, two, three, four. He could hold up four fingers to show how old he was. Yes, Tommy was four, but he did not want to go to a new class. He wanted to stay with the teacher he had learned to love in the past two years. He wanted to stay in the nursery room which he proudly called "my Sunday school."

It was a happy Tommy who started out with his family to Sunday school that morning. But just as he was about to say good-by to his mother at the nursery door, he remembered. This was the day he was to go to the new class. Tommy was very close to tears as he tried to explain to his mother why he did not want her to leave him. He was almost belligerent when he delivered this ultimatum to the nursery teacher: "I am not going to another class. The rest can go. I will stay with you."

What Happened to Tommy?

No doubt the most important thing that happened to Tommy on that Sunday morning in October was the kind of treatment he had from the three persons most involved. Tommy's mother did what she could to comfort him but she realized that this was something

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which could best be settled between Tommy and his nursery teacher, so she wisely stepped out as soon as possible.

The nursery teacher told Tommy she would miss him because he had been such a big help to her. But she went on to explain that he was now big enough to do things the nursery class could not do; that some of the other children were now big enough to do the things Tommy had been doing to help her. In other words, the nursery teacher made a clean break between herself and Tommy. But to assure Tommy of her love and concern, she took his hand and together they went to the kindergarten room.

At His Own Pace

Perhaps the outstanding thing that happened to Tommy that day was the understanding with which the kindergarten teacher accepted his reluctance to come to her class. She knew preschool children. She was aware of their need for routine, the preference for the familiar, and their resistance against the new and strange. She understood Tommy's struggle to accept a new teacher, a different room, unfamiliar surroundings, and strange children. She understood his desire to stay close by the children who had come with him from the nursery class. She realized that Tommy, being just barely four, had a more difficult adjustment to make than those who were several months older. And being sensitive to Tommy's needs, she tried to meet them. She did not "crowd" him by urging him to do things for which he was not ready. She let him find his way at his own pace.

And Now It Is April

Tommy has been in the kindergarten class for a half year. Today he squares his shoulders as he says, "I am not in the class with the little kids anymore. I am in the kindergarten. We are big in our class. Almost no one ever cries or wants his mommy."

Tommy is a fairly typical four-year-old. His pattern of growth, his needs, and his responses are not too unlike those of most children of his age. Factors which make for a good learning situation for Tommy are desirable for any kindergarten class.

Good Climate Needed

Among the factors which contribute to Christian education in the kindergarten class are such things as adequate space, comfortable heating and lighting facilities, scaled-to-size furnishings, small classes, the best possible lesson materials, sufficient supplementary materials, and necessary equipment.

More important than any one of

the above factors, however, is the so-called social climate within the group. Social climate is hard to describe but readily sensed. It is felt in the relationship between children and teacher and among the children themselves. When the climate is good, children are relaxed, happy and ready to learn.

The Teacher's Role

The social climate of a class is largely created by and dependent on the spirit, personality, and ability of the teacher.

We take for granted that a teacher knows her material. No one is able to teach others that which he himself does not know. So we assume that a good kindergarten teacher studies the Bible and her lesson material regularly and faithfully.

A successful kindergarten teacher knows four - and five-year olds. She knows how they learn and what she can do to set up good learning situations.

Vital Teaching

Vital teaching is effective teaching. It produces results that touch the lives of learners. Learning becomes vital to a kindergarten child in many ways. Let's get back to Tommy.

Tommy learns many things through his experiences. He learns about the church by visiting it. He learns the joy of giving by helping prepare a Thanksgiving basket. He learns about God's creation by examining a growing flower or a discarded bird's nest. He learns such Christian virtues as kindness, helping, and sharing through classroom activities.

Tommy learns through self-expression. Although his vocabulary is still limited it is growing rapidly and he learns to communicate his thoughts to others. He learns through all of his senses and often expresses his desire so to learn as he says, "Let me see," or "Let me hold it."

Tommy learns by observation—by watching others, listening as they talk, sensing their attitudes. He learns by imitating what he sees and hears and feels.

Tommy learns through suggestion. He listens to stories of persons performing Christian acts, and through the power of suggestion he learns to admire and practice these same acts.

Tommy learns by receiving direct information from his teacher. For a long time this was largely our only way of teaching. Today there is so much enthusiasm for indirect teaching that we may go to the other extreme and not give enough of the kind of information that only an adult can give. Tommy is quick to listen to information given him at the right time and in the amount for which he is ready. He shows his need for di-

rect information by asking countless questions.

Tommy learns, oh, so many things—intangible things, from his teacher's Christian personality, a personality possessed by Christ and under the power and direction of the Holy Spirit. Tommy, and thousands of boys and girls like him, learn from what Christian teachers say and do, but they learn most from what their teachers are.

Religious Drama Workshop

THE ninth annual Religious Drama Workshop, sponsored by the National Council of Churches, will be held at Lake Forest College, Lake Forest, Illinois, July 20-27. It is open to adults (18 years or over) who want training in the use of drama in their congregations. Here is an opportunity for persons responsible for Christmas and Easter plays or other church dramatic presentations.

The total fee for the workshop is $60.00. This includes room and board, two in a room, for the entire period; accident and health insurance during the workshop and en route from and to their homes; a workshop report, and a newsletter issued three times during the year.

For an application form write to the Division of Christian Education, 257 Fourth Avenue, New York 10, New York.

Expression Through Construction

by Ella M. Osten

MANY individuals enjoy working with their hands to express ideas. Children in everyday life are stimulated to use all kinds of materials as they seek to express what they are thinking. You may recall your experiences as a child playing in the sandbox. Twigs, pieces of stone, blocks of wood, and the wet sand enabled you to lay out the farm or build the village you wanted to portray.

Children have many experiences playing with boxes of all kinds, paper, cloth, clay, odd pieces of lumber, dolls, and toys. These provide him with the opportunity to use his imagination, to think and plan, to use judgment and initiative in accomplishing his purpose.

The desire to work with one's hands, to "make or build" something can be put to good use in the church school. The list of activities which may be carried on is almost endless. The local teaching situation, the materials available, the lessons being studied, the skill and initiative of the teacher, and the abilities of the individuals in the group are the determining factors in selecting an activity involving construction.

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Paper Cutting and Tearing

Freehand paper cutting and tearing are excellent activities for creative expression as they challenge a child to use his imagination and exercise his skill in expressing his ideas. This doesn't mean cutting out a design previously drawn by the teacher. Little children lack the muscular control to follow a line. They do enjoy cutting things and should be encouraged to try simple designs. They like to work with colored paper and can cut a simple "flower" which may be pasted on a poster or picture the class is making.

Older children who have developed more muscular control enjoy working with paper and cutting interesting designs. They should be encouraged to gather a variety of leaves, stalks of grasses,

fronds of fern, and seed pods and bring them to the classroom. The leaves and grasses should be pressed flat between sheets of blotting paper. When dry they may be mounted and used as models. Freehand cuttings should be made from a good quality white paper. These may then be mounted on a colored background. Bible memory verses, hymn stanzas, stories, booklets, and charts may be illustrated with freehand cuttings.

The cuttings may also be used in making spatter paintings. The cuttings are pinned securely to the paper or cloth and the whole sprayed with paint. Such a painting can be used as a wall hanging for a worship center.

A Welcome Change

Freehand paper tearing is an interesting activity which offers a welcome change from cutting. The designs may be used to make posters or for decoration. Paper tearing calls for imagination as the child must keep in mind the object he wants to picture. Some psychologists seem to think there is a distinct value in the direct contact between the fingers and the materials as in paper tearing.

Plain white mimeograph or typing paper is good to use for cutting and tearing. When ready to cut or tear a design a piece of paper a little larger than the design should be used. The teacher may demonstrate how to tear the paper by holding the paper between the thumb and forefinger of the left hand and tearing with the same fingers of the right hand.

Simple block letters to be used on posters or as titles on book covers may be cut freehand. Rectangular pieces of paper are used to cut the letters. It is not always necessary to cut out the inside of the letters.

Figures and Objects

Figures and objects are needed in many activities. They may be used to make a diorama, to build a stand-up scene, to use on a table map, on a flannelgraph, or for a scene in a peep box. Such figures are constructed in various ways depending upon their use.

A simple, stand-up figure may be drawn on construction paper, colored, cut out, and mounted on cardboard so it will stand. This type of figure may also be used on the flannelboard if strips of flannel or sandpaper are pasted on the back of the figure instead of the cardboard.

A wooden clothespin (not the clip kind) may be used as a foundation for a figure. It can be made to stand by pushing the ends of the clothespin into a small piece of clay or wedging a small piece of wood between the ends. Arms may be made of pipe-stem cleaners. The figure can be dressed with cloth or

paper garments. To make a smaller figure part of the clothespin can be sawed off.

Small dolls from the dime store may be dressed to represent Bible characters. A paper drinking cup may be used as the base for the figure. Pipe-stem cleaners twisted together may be used to make the body, arms, and legs of a figure. They may be made of paper bags or molded of clay.

Trees, houses, dishes, tents, and other objects can be constructed of various materials. Twigs and small branches can be mounted on a base such as a bit of clay, a spool, a cardboard disc, or a small piece of styrofoam. Houses may be made from boxes or construction paper.

Construction Projects

Figures and objects may be used in a number of ways to illustrate a story or a unit of lessons. A number of suggestions follow.

A peep box consists of a scene arranged in a box which has a hole cut in one end through which the scene may be viewed. A square or rectangular opening may be cut in the lid and covered with colored cellophane. A light held above this opening produces an interesting effect.

A stand-up scene may be arranged on a shelf or table against a background which has been colored or painted.

A diorama consists of figures and objects arranged in a box placed on its side with the front cut away. Scenery is pasted or painted on the back and sides of the box.

A table map is a map drawn on a large sheet of paper spread out on a table or floor. Figures and objects are placed on the map and may be moved about.

A flannelgraph consists of a background covered with flannel on which scenery and figures can be placed to illustrate a story.

Booklets of all kinds, charts, posters, a box movie using pictures the children have made, greeting cards, triptych, advent wreath, and mobiles are other examples of projects involving construction.

Puppets

Children enjoy making puppets to represent characters in a story. A simple type of puppet may be made of cardboard and fastened to a stick. Other puppets may be made of various materials and made to move by inserting the fingers into the neck and arms of the puppet. Space does not permit giving the details of construction here. It is suggested that the teacher consult a book such as *Here's How and When* by Armilda Keiser.

Is the "True-False" Method Good Teaching?

by W. G. MONTGOMERY

IN DROPPING into church school sessions now and then, I find a few teachers still using the "true-false" method which was quite popular several years ago. It is still being used more or less in public schools, and as I discover, by Sunday school teachers. Many of those who use this method are good teachers, too; and I have no intention of raising a controversy over it.

As a teacher, have you ever used this method in your class? If so, please remember that I am neither condemning it nor you. I am sure you are a good teacher and get desired results from whatever method you use. I merely wish to examine this method from an objective standpoint and try to determine, if we can, whether or not the "true-false" method is good teaching.

As you know, this method consists of making a statement and then asking the class or individual in the class if the statement is true or false. We have heard a lot of it over the air in cheap radio quiz programs; and since it is the easy way to teach a lesson, some of us might be tempted to use it because of this. Nor am I going to condemn it utterly. It probably can be used to some advantage in drills and in occasional reviews.

As a change, it might be used now and then for the purpose of stimulating class interest. It is the general or constant use I am thinking of here; and in this sense, I must say that it is bad for any teacher, class or school. It is unscientific, mentally unsound, and so far as I know, this method has never been approved by any psychologist or specialist in pedagogy.

In the technical and true sense, there is no real teaching in this method; and whatever bits of in-

formation might be gained, it is the grab-bag style. The "true-false" teaching is only a guessing contest to students who don't know the answers, and of no benefit to those who do. And if a few facts are gathered in the process, it is just as certain that an equal number of errors will be lodged in the mind, errors which we will notice later on in this discussion.

A Guessing Game

The poor student will like this method because he stands a fifty-fifty chance of being right in his answers; and the lazy student will especially like it because it relieves him of any study of the lesson. According to averages, each one will be right half the time on questions he doesn't know, and all the time on the ones he does know, which will give him a fairly good rating on all questions without having studied any of them. And when the class session is over, just what or how much of anything has anyone learned? I think I would answer to that question, almost nothing."

Aside then of its use now and then for the purpose of awakening a class during dull moments, I cannot think of another fact in its favor. I am sure I could give many reasons against its general use as a method of teaching, and all based upon psychology, pedagogy, and the science, art, and general practice of our best authorities in this high profession. But let us look into just a few reasons.

First of all, since this method of presenting the lesson is largely a guessing game, the student is not likely to study much, if any, in getting ready for the recitation. He would rather trust to chance or luck than give the necessary time and study to a preparation of the lesson, and especially so if inclined to be lazy or indifferent.

Thus, I would say that the final results of this method upon a life cannot be measured in terms of what one may or may not learn in the class session. The worst feature of this kind of teaching is that it eventually can easily turn the whole life of a student into a hodgepodge where too many important matters are determined by guessing, gambling, luck and chance.

Temptation Toward Laziness

Because of the working of certain mental laws, this kind of teaching can likely lead the student into indolence, inaccuracy, and a general slipshod, easy way of getting through life. There is nothing constructive or character building in guessing. Thus, the evils incipient in this method, while hidden and unseen at the time, can come out in later years to play havoc with one's success because of

the habits it has engendered. It is probably not too much to say that the psychological results to personality caused by this kind of constant teaching could be disastrous.

In the second place, this method is bad for a teacher. Because it is pleasant, entertaining and easy, a teacher, too, is tempted to become lazy or neglectful about making sufficient preparation. It is so easy to read statements and ask whether they are true or false, that a teacher really doesn't feel the need of making preparation to teach beforehand other than to know whether the statement is true or false.

No Place

As we all know, really important truths cannot be brought out by simply answering "true" or "false." The "yes" and "no" answers have no place in good teaching. This calls for discussion, explanation, interpretation, and there is none of this in the "true-false" method. Either the statement is right or wrong, and the answer or "guess" ends it all. Of course, the teacher may ask a student to give reasons for his answer, but I've never observed one who did, and I have attended a good many of such recitations.

And now, in the third place, let me come to the errors already mentioned, which may be lodged in the mind by this kind of teaching. It is well known to the psychologist that when a student associates the true and false together, and doesn't know which is correct, that he is more likely to get the wrong answer lodged in his mind as the permanent impression than the correct one.

For example, take this statement: "The book of Acts is in the Old Testament." True or false? Now, suppose the student, not knowing the answer, makes a guess and answers "true." Of course, he will be corrected, but the chance is he will ever after think of the book of Acts as being in the Old Testament because of the working of certain mental laws which space will not permit our going into here.

No Point

This "true-false" method actually stems from an older method of teaching English grammar which consists of writing the correct and incorrect forms of sentences on the board and having the student select the correct form. I said "an older method," and yet in visiting a high school recently I found the English teacher doing this very thing. I was shocked to find such a thing still being used in a modern high school. There is never any point in displaying the false or incorrect, since this is always more easily lodged in the memory than is the true or correct